

M-963

Friday, April 8, 1966

Some of you who may have chosen Good Friday as a day of austerity of course cannot eat any cake. You can drink armagnac. But for all of us I just want to say a little bit about Good Friday and what it means. I don't know what you understand by it. I don't even know if some of you celebrate it or really give it any particular thought of what might be the meaning. I am also certain that if you were religiously brought up where in that kind of religion Good Friday is observed that the interpretation of that, I wouldn't say it's correct, but in any event that it has a definite meaning. Of course in my opinion it does have a meaning. And logically it is linked up with--it is linked up with Jesus Christ. And it is death. Now what is the meaning of that. A person dies. What happens. Here he is on earth and then he isn't. This is a change for such a person and particularly Jesus Christ of such tremendous value--you might say that he knew--he knew what was happening and what actually did happen for himself as well as for other people who were there and as well as for us and what the meaning is and this brings of course back what is really the meaning of Christ. And what is death in this particular case. And what--with what is one confronted at the moment of death. Assuming for a moment that if a man dies that something in him continues to live and, if that death is a deliverance from that what is body, what makes the deliverance possible. You see it belongs to the totality of an understanding of man and what one is confronted with at the moment of death is something of extreme value to one which then, at that time, going over from one state into another, because there is no question about the changing of states, that that is then the ultimate of what should already have taken place in ordinary life and that the requirement of anyone living is to familiarize himself with death and that sometimes, like it is said, to die a thousand deaths a day. What is really the meaning then of death in ones life and to what extent can one understand life

if one understands death or reverse it. And what is then that one confronts at such a time. Something higher. Something for which one has to have, without any question, reverence or perhaps fear or perhaps trembling. Something unknown. And that the preparation for dying is to become familiar with that what might in ordinary sense be unknown and that could become known in life. You see I compare it now with those kind of things that we in ordinary life are confronted with sometimes that brings out--an experience of some kind that brings out of one that what is really himself. And in the presence of which something is touched in him in his emotional center and it is then at such a time he, in the presence of that what is larger, more sacred, also to some extent maybe more beautiful, that he himself feels that that what he is in the presence of he himself becomes nothing. Sometimes the reverence that one should have towards Gurdjieff, as representing a certain embodiment of ideas which are and have been given now to us and which we surely to some extent respect--the meaning of that man or the meaning of the ideas as we understand them or the meaning of anything that is associated with him in his life--to the extent even that we understand it and perhaps sometimes do not understand it. Something you might say even that belonged to him or something that you visualize as being him--of that in which you then see at such a time your own nothingness. That is that you realize that something is there and in the presence of that that it behooves you to be small. So small that you die. Sometimes in front of a photograph. You look at him and you realize at that time, maybe on a Good Friday more than ever, that there was something in that man that he himself called an ideal to which he lived and most likely for which he died and most likely indicating by means of his life the meaning of that form of atonement of wanting to have freedom in order to develop himself to the extent that it was possible for him on earth whatever his development may have been. That also at the moment of his death he was confronted with something you might say his Kesdjanian body, maybe his soul, but in any event

he had already a familiarity with that and what are we doing when we now compare ourselves in the presence of a person about which we know a little bit and who without any question worked on himself, who then could become for that reason a certain symbol of that whenever we are in the presence of him that something must take place in oneself. I say that we become as if dead. You see it is as if at such a time when one is in the presence of that what could become in a general way the hereafter, one sees this and experiences and one feels it and knows it and then it is as if there is tremendous distance between that what is real and that what we are and it is as if at such a moment we are completely away--a great distance--so that then from that standpoint of that kind of a reality we have become as if nothing. That is the realization of death. That we are nothing. Like dying means for the physical body. Nothing. Nothing remains. No more. Of a little bit of feeling. No more of the ordinary little bit of thoughts that take us. That is finished. How much can remain? To the extent we experience this emotional quality in the presence of such a thing that is higher than we are, to that extent will we have an ability to continue. And unless, regarding Gurdjieff's ideas and then whenever we think, whenever we feel, whenever we are confronted with that kind of a man, if there is not in us a response of that kind emotionally speaking taking us up completely. That may take a long time before you have this kind of a feeling and still one ought to start on it because that is, I would say, the only way by which you will ever understand work. By which you then, having this--understanding work for what it means--that then becoming emotionally involved in the necessity that the only solution and this realization of deathness becomes for one a wish to work. So that you see regarding that on Good Friday there is connected with that the Resurrection. Maybe a few days later but in any event so that when one dies, one dies with a smile on ones face.

This is really that kind of a meaning that one remembers and that what one remembers is that because of Christ, that is, that what represents work, the ultimate of that what only by means of Christ we can reach God. It means that we only by means of understanding oneself and willing to suffer for that can free oneself from this bondage. That the living Christ in oneself simply means the wish to become aware and awake to that what we are so that as a result we would be free and could then at such a time leave this earth with joy because we have fulfilled that kind of a task. You see this is the importance of Good Friday--to renew in oneself a desire. I must work. For the sake of my own living. For the sake of realizing that what is for me the most important part of my life. Which at the present time is simply symbolized by means of Gurdjieff but what in reality of course represents any kind of a road through any kind of historical event. That what always will enable a man to become free from earth. And it may be at the present time formulated in such a way that we call it objectivity or work on oneself or Partkdolg Duty. Whatever word you want to use for it, it doesn't matter at all; the aim is to free oneself from that what is human bondage. Bondage of earth, bondage of body. By means of that kind of an understanding so that what is within one, to give heed to that what, if it is within, can talk in a certain language. That kind of a language of ones conscience. Christ after all means that--conscience. To take that way of life serious in oneself. That we are not too flippant and that gradually after all this kind of experiencings of life on earth something starts to be distilled more and more essential, more and more real, gradually becoming for us life. And that days of austerity, days in which we face the possibility of living at a minimum of ones own expenditure, that at such a time we are closer to the possibility, as I said the other day, of walking with God if that is what your wish is. Your aim in life should be to understand the function of Christ as lived by a man named Jesus. Who was a messenger of some kind, knowingly or not knowingly for himself, in any event remained for

quite some time on earth as a human being and also during that particular period also working in order to deliver himself and that although it may have been given the interpretation as if he died for us, that what is required for ourselves is to understand what is Christ in us so that in Christ we die. With that kind of understanding that we will be able to see and perhaps afterwards meet God and maybe that we will walk with him. He will walk with us. Regardless of the distance. Regardless of the nearness. So it is followed by Easter. It is followed by the realization of new life. By making for oneself again and again that kind of an attempt that the consideration of what everyone's past has been--to use it for that purpose of understanding. Here I am. I am faced for a little while now with something new and for a little while I will still, if I die really, nevertheless be affected by all the things belonging to earth which gradually in a period of 40 days I will loosen myself from, gradually working and working and working trying to understand so that actually at the time of Pentecost, that is, first the forty days of Ascension, that means freeing oneself completely from that what is bondage and again ten days later, fifty days after Easter--Pentecost. Pentecost means a receiving of that what is neutralizer. You see all during that period of forty days after Easter it has to be more and more a gradual disappearance of the bondage of earth in one so that that what is real can live better and that our attempts to understand this regarding ourselves and regarding the wishes for each other and that the real meaning of a group during such a time that all of us during forty days starting with Easter try to live in accordance with that kind of a law. A law of deliverance. A law for freedom. And that the attempts that must be made should at such a time be quite honest and as sincere and as concentrated as you could make it so that I hope all of us can have a good Easter and a good beginning, as if at such a time we say this is a rebirth, some form of Renaissance, some form of a new life. I have called it once vita nuova. That what is really

the beginning. A decision to wish to work and not to let up and to be patient and to remain as much as possible within oneself consciously and conscientiously, honestly and seriously to be really that what one should be. A good Easter.

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The question always is how does one become emotionally involved. It presupposes that one has a feeling and that that kind of a feeling has been exercised enough so that it is sufficiently mobile so that it can be used and it can be affected by outside circumstances. When one doesn't have that, it's a very sad case because you are talking then about certain things that you cannot understand because I haven't had the experience. When there is the experience of a certain kind of feeling, and that feeling may be of a different kind for different people and it may also be different in the same person for different things, and it is very often a question of allowing such a feeling to exist and not to be predominated by the other two centers. So, in the first place, if one wants to develop it one has to be extremely relaxed and then to expose oneself to the possibility of being affected in a feeling sort of a way or also to produce in oneself certain expressions, usually as manifestations of the physical body, which are instigated by a feeling. And the ultimate, of course, of such a thing is like love. That one tries to express by means of ones totality or in certain words or in certain tonations or in certain ways of looking at people, as if it could be expressed through ones eyes, and one has, of course, a great deal of variations of different kinds of feelings which one expresses every once in a while in different ways and sometimes one is satisfied and sometimes it is impossible because even the feelings--they are not able to be expressed in any kind of a form or they are so unusual to one that one is afraid of even expressing them for fear that we would not be understood. And much of this is really based on the realization of other people not understanding what one really feels. I have talked many times about that--how one has to become much more free from the and that the only way from which that kind

of a freedom can be reached is if one has within oneself a certain substance from which point perhaps at times one can start to operate and then with that kind of an operation one can--that is, really operating in the work sense and not operation in the grammatical sense--opera - the latin word - that what I do--in that way that then my manifestations can be based on the feeling I have. Then I now let it come from that what is my own and very often that one has fear is simply attributable to the fact that I am not sure of myself and that there are certain things in oneself for which one really can feel and which at times when one is alone can express it and then go over into the manifestation of the body which is definitely dictated by a feeling. One becomes more and more used to the possibility of that kind of an instrument being used for a certain purpose, not in the presence of others and not therefore liable to criticism, and only a certain criticism which one has for oneself and in which one really has to become much more acquainted with oneself the way one is. Now an attempt at such things is to love animals and to love flowers. In that you are not looking for any kind of a return and you are also not afraid that they will look at you. And you must try this many times when your feeling is not sufficiently developed. You have to learn how to exercise it, how to make it much more flexible and how to widen the scope so that it is not just limited to a few little things that we say, "I love you" or "isn't it beautiful" or "how marvelous isn't it". That of course is quite nonsensical. There are many degrees of feelings that can be expressed by means of certain words with which we are familiar, but also many times there are no words at all necessary for the feeling of a feeling. I say this kind of a thing has to be there first in a person and it has to be as much free from ones--free from the fear of other people as it possibly can be made. To that extent that there is something real in one, to that extent that kind of a feeling can be changed over into an emotion. An emotion is an aim. An emotion is in the first place the possibility of really feeling in the proper way and also to

have the feeling separated from states of the body. This becomes an emotion. Now if I in my particular attitude can put my feeling or become feelingly attached or perhaps attracted by something outside of me which is sufficiently large or great or unfathomable--of something that is mysterious, something that is without any question far superior than I am, for which I have a certain veneration or that I even if I wish to express it then, not dogmatically in any terminology of God and this and that, but of that what is within myself as the highest what I, as I say, I can feel and that then with that I say this in a very simple way or sometimes I use a very simple posture for it that at such times when I feel and I can feel it then as if coming from my heart. The heart is the center of this stability that I have talked about. That is really where man should live and he never lives in his heart and all the heart does is to pump a little blood around the body. The heart's function is tremendous. It could be made the center of ones own universe even and it is that where the emotion has to be centered in order to make the heart start to work and almost at the proper time starts to talk because in your heart also your conscience will be. Now when I try to make this feeling change into an emotion I have to do it in the presence of something that is extremely beautiful and dear to me. I have to have in the first place reverence. Awe. When I have awe, when I look at the stars maybe sometimes one has this but you must let it penetrate and it must not be interfered with with your mind that immediately when you see the stars you say Ah, there is Orion, there is Cassiopeia, where is the dipper-oh, yes,, how marvelous and wonderful. You see in that kind of talk nothing happens with ones emotion. If you would like to meditate, try to think or see what it might be, not necessarily that governs the universe, but the very fact of life, of that what one is-what is really and emotionally then becomes important and not necessarily be able to understand it in the regular way with your intellect of seeing how one thing links up with another and what kind of laws there are, you see, because emotion ends up in silence inside. And anything that has to do with even trying to define it, either intellectual or trying to define it physically,

still detracts from what is a real emotion in oneself. An emotion in oneself is only noticed by the beating of ones heart. There is really nothing then, only that inside, and there should not be not even an expression on ones face. You see, we're trying to do this impossible thing of separating that what is feeling yet ones body always takes over and in that kind of quietness for oneself the relaxation and then this thought being in the same direction as the feeling wishes and that then, because of that, an emotion can take over and eliminate that what is a thought and I don't want that thought or such thoughts to receive any energy. I do not want my body unnecessarily to express that what is there inside because the expression of my body many times is dependent on what it is towards the outside world. In real feeling no outside world exists. In real feeling I sit and I am quite within myself. I relax. No energy is going anywhere and only the utter necessity of that. My starts to function because it can become operative when it is not affected or interfered with either by my physical body or by my intellect. And the intellect has to be stilled. It has to be told no. No. No thoughts now. I wish to be quiet. I close my eyes. I exclude all things, all intellect. I try to reduce the activity of the mind also to a minimum. I do not want at that time to play with it. I don't want such thoughts now. You see sometimes it is successful and sometimes it isn't. You have to know this so that when you try it that you don't continue when it doesn't work. There is one way sometimes by which it can be done when you are out in the open, not in the city. Sometimes when there are a few thoughts you give them something to do and you can walk, let's say, in the forest and you walk up and down the sandy road or whatever it is--something that is exactly like nature intended it to be and you perhaps become part of nature as far as the physical body is concerned since it walks. And that attaches the mind to it a little bit and one says I wish to walk; maybe your mind says have a little bit of a song, a rhythm. Something that is like an ordinary expression of equilibrium and at such a time your feeling can go over into an emotional state. I say you have to try it. You have to try it

many times because there are people who can do it quite easily, by intuition; they just are there completely emotionally and others cannot do it and it will take a long time. It is that kind of a bondage that we talk about--to try to eliminate it. How can one do this. Again by appearing as if something in one is at such a distance that everything of oneself becomes as if nothing. This is the quietness I mean. That is then to die to oneself in all the different centers and that then what is alive--call it magnetic center if you wish--starts to express itself by means of a rate of vibration belonging to that higher level of being and then that will be your emotion. In that you will be very quiet, of course, and as soon as you try to explain it you spoil it but if you could accept the fact of just being, as if at that time you hear that what really was meant for you and for you alone and not for anyone else. As if you are at that time singled out by some kind of a higher source. Your God maybe which then starts to talk and you say Yes and Here I am. Then at such a time something starts in one and it is that emotion that I am talking about. Reverence for Gurdjieff; reverence for work; reverence for the possibility of life. The reverence is that what is--I call it again omnipresence. As if we understand a little bit of such infinity in which space disappears, in which there is nothing else but space, in which everything else of space becomes a point. All of that--why why why. And even in that saying why there is something of a side hoping and believing in the existence of that what is my own reality for myself without any selfishness; simply to be. I think we can learn it; if one honestly wants one can learn it. One can learn many things but you have to dare to be quiet with yourself. To your real feeling.

You have to try to see yourself the way you are but of course also independent of anyone else. Never mind what they say; you have to find out for yourself what is the truth. How do you find your truth. By waking up. How do you wake up. By making attempts. By putting everything of yourself that belongs to the possibility of growth in the foreground. Sometimes it's an ordinary process in ordinary life. It is sometimes as if for yourself certain things have to be stilled. That is as if you are facing at times in life certain conditions which will require all your attention but really if you let either a little bit of your feeling go or perhaps your mind is not functioning correctly or that you are not there as far as your body is concerned but then you know that it is going to be wrong and the results will be wrong and you try to avoid it in ordinary life by trying to be really present, as it were. That is as well as you can in an unconscious way to connect everything that there is in one. In the first place, sometimes you say, "Let me think it over; let me go back; let me sleep about it; let me take the time; let me come to myself." Sometimes one says, "Let me go home now and be by myself first. Don't interfere with me; don't talk to me now; I want to think." Of course it is true. Sometimes it is helpful because, because of that, many of the different functions do not operate as much. But the trouble is that there is between the three centers such a discrepancy and that what we try with all our might to combine into some kind of harmonious entity is usually absolutely unsuccessful because your mind and your feeling will not agree on fundamental problems. On ordinary things you have taught it to agree because nothing very principally was involved in it, and sometimes the feeling went along with you and sometimes your mind went along and in many, many cases your body simply decided. That is, even if the body received the impressions, the results of that what takes place in the mind and what takes place in your feeling center--your body then very often makes the decision to do this or that in accordance with what seems the most likely or what usually is that what keeps it out of trouble. The avoidance of suffering; the avoidance of people

we don't like, the avoidance of having to do too much work. All these little tendencies on the part of the body-to give in to it-to say yes, it is good for it, yes, it needs sleep, yes, I want to get drunk a little bit because I want to relax myself. And all the kind of nonsensical ideas that one usually has, and sometimes, of course, they are quite useful because it doesn't make any difference how you sleep because all of that makes you fall asleep. Sometimes deeper; sometimes a little less. But it is all quite definitely below the line. There is absolutely no consciousness in it because there is no kind of an effort. Everything of that kind so-called becoming harmonious is just a natural phenomena and remains subjective all throughout and that what you have to work with as subjective material does not fit. There is no possibility of bringing a unity between your feeling center and your mind when it is a serious question. That is, a question that is essentially worth more; that is a question that is a little bit away from the periphery of ones life. And, of course, that is where it starts to count because the rest one rationalizes and you slide over it and it doesn't make much difference how you sleep; you are asleep. That is important from the standpoint of objectivity. How to change it. How to make that effort. To wake up. How to realize it, that one is asleep. Because if one realizes that many times there is a desire to do something about it. If you give the connotation to sleep that it is something undesirable--that, I think, is the crux of the whole matter. That when I look at myself unconsciously, in an unconscious state, and I call that being asleep, that I don't want it. Something in me has to be and not wanting that condition. If that isn't there, I will never work. I will never even be interested in it. I will be satisfied with what I have and I will lead a very lovely, smug life and it is quite right from earth. OK. OK. Live it any way you wish. You can live with all your habits and with all your tendencies and get along in the world very well. You don't need any objectivity at all, not in ordinary life. Nobody is blamed if they are not objective because the world is made up of subjectivity and that is what is king at the present time.

So, if you wish it and you are not interested even in finding yourself asleep or that you have been all the time and that you are not interested in wanting to do something about it, then, of course, you will not work and all these ideas are absolutely nonsensical. If they are not something in you that is a little bit more awake--properly, what is it awake. I say it belongs to your wish because the form of awakeness which is known to your mind is not stimulating enough and really, I would say, has no strength because it is still periphery. The mind is still on the surface. The mind is the way with which we present ourselves to the outside world and, of course, the body is, but we don't call the body really a function because the body is worked on from the mind and from the feeling center and the body then usually does whatever is the dictates of either one and if there is something that belongs to the body it is ordinarily preordained because of certain thoughts and feelings we have had before. I think there are very few things that belong to the body per se. If they do, then the body will make itself known, let's say like stomach a little hungry or sleep maybe, but those are such habitual things; they come and go and we know how to satisfy them. They are not any particular problem unless you have days where you intentionally stop such things like talking or like austerity days, like eating, like almost, I would say, not breathing too much. Maybe you don't consider it. Just breathe. It would mean not to be excited on a day. You have to know these things. What it is to be austere. How to use enough common sense. How to be on a certain level. A low level but still alive. You see, we are still talking about what are the tendencies that prevent one from working. There are some good tendencies. They are in your feeling center. They are a dissatisfaction with existing conditions. They are hope for something that has more value than what you have lived through. This, of course, applies to those people who are a little bit more mature; who are not facing life any more as if it is nothing else but a lark or at least an opportunity; sometimes I say a challenge to ones life; perhaps for some time is is satisfactory.

At the same time also that runs dry very quickly for those who really are alive and those who are half-way dead--they can continue for quite some time with being satisfied with little bits of things and diluted forms of food. But you see I am talking now about those people who have come to an age in which they start to discriminate and that the age of discrimination--particularly with your feelings; you know. You know in your heart; this takes place in your heart. Your heart starts at that moment to function a little bit and that what is now in your heart can now start to dictate to you what you have to do and that then you have the strength. I am sure every person who considers ideas of wanting to wake up--that is, a realization that one is asleep and that there is a possibility of being awake--start with something in their heart. Wishing for what. Not very clear but yearning again to have something to quench the thirst, something that is not even that strong but there is something that goes with you, that stays with you, that works with you as it were, that comes up every once in a while in difficult conditions--when you are suffering a little, when things do not go entirely right and when you start to blame either yourself or other people. All of that gives a little stirring in ones feeling center and because of that, living a little bit as if you are closer to a boiling point, then, by chance, some kind of a wish comes to the foreground. Why not rely on something that is permanent and not just turbulent or disturbing. When one tries to find that kind of feeling. Sometimes you can find it within yourself. Sometimes you find it while it while it is in yourself in a certain form of image, a certain wish to continue with life, a certain satisfaction that perhaps you have tasted that life was right at times and that even that which occurs which sometimes may really bedevil one and then, with that, the thought is that it will not last and that, of course, is hope. Hope that it will change and sometimes even that is not enough and you are closer and closer to the end of your strength. At such a time, I say, prayer. But prayer only means that I try to connect everything of myself in as good a

harmonious voice as I can make it. The voice many times is cracked. It is not clear; it is not really something that is loud either, but, nevertheless, it is something that I hang onto, as if at that time when I pray, when I pray to myself being one--you can call that God if you like, but it is really that which you then make as an attempt for yourself to forget the rest of the world. To come within and to talk with yourself. Maybe to listen. Maybe sometimes certain things can happen. Then it is said God has heard my prayer. Maybe. Maybe you have heard your own. Maybe you have come to yourself in a place where you can understand yourself. Maybe it is good to give it the kind of a posture sometimes that is used either in church--. It does not matter, I say, because that what determines it is your feeling and your mind a little bit. It has to be stimulated. On this the physical center doesn't matter much. You can pray and time, wherever you are--on the street, sitting, even in bed--it doesn't matter. But your feeling--that has to unite. Your feeling has to unite with that what is your own. This is the difficulty. If it were emotion, it would be naturally like it. Not really naturally--it would be logically like it but your feeling is not under anyone's command and you have to catch it almost when it is--when it comes to the foreground, and when there are some of the feelings that resemble the possibility of waking up--maybe completely unconscious but your feeling is that what guides you at the proper time and you have to use it then and go with it and be with that. Never mind if it leads you into some kind of difficulty. At least it is much more truthful than many times what your mind tells you. Now you will not agree with that because you will have constantly to believe in your mind and when you can figure it out you give it a name; you classify it. You are much happier than to have to go by something that is so intangible, something so abstract, so completely ephemeral or perhaps a little esoteric or etherial. Maybe true. At the same time, that is where one lives and that is what gives you much more absolute value. I say it is a matter of belief but belief---what is it? It is already a hope. The realization of something existing. Otherwise you have no ground

at all to have any belief. Belief must be based on the possibility into certainty even at a distance, in a distance, for oneself to possess something. So how do we live now. Day after day with all the things that we do and feel, the tendencies that we have and the habits we have, and what is it now that we must die to, to which we die a thousand deaths a day. You see I have said many times now that you have to live in this tendency struggle. Killing if you can; at least putting something in its place or at any event oppose it. And the habits that you have, unconscious. Bring them. Bring them to the foreground so that you can see it. Maybe you cannot do much about it and maybe if you do it and try to define them in any particular words you may harm the habit and you will not be so happy. But for a little while it is good to do things exactly which are habitual and which have been done without your mind. To bring them now to your mind and you see them and then feel them, about them, you justify them or not, and in the justification you feel that they then are necessary and then you can use them for harmony. The reason why we can become harmonious at that time is because they are habits which are brought to light and then function in an intellectual sense which is different from your ordinary intellect. It means that your intellect is doing something unusual and that will produce in this particular instance the possibility of a combination of that what is your feeling with that what is your attitude as activity. I would almost say at such a time a habit brought home to its intellectual component will become a saving grace and in that sense then the mind becomes the neutralizing force. Then, when harmony is produced, it gives an experience of a certain form of entity. This again has to be digested. As a result of ones feeling which, as I then say, if it is really truthfully one, that is, to the extent that the attempt has been made, then it has become an emotion and it then will determine a level of being and, as a result of this harmony, one is at a different level. One is more awake at that time because the effort is unusual and it will not fail.

If you really try. It will not fail. It will produce that. If you will take it and continue with it, that depends. But at least it will give you a certain taste. At that moment, even if it lasts for one moment. But once having that moment and you are honest, you will wish to work as a continuation and it will be one way by which ultimately you will commit yourself to the possibility of wanting to work as often as you possibly can. This is what I call rebirth. This is a message for Easter, for a new year--to look for such moments

in which there is that form of an emotion and in which you have intentionally changed a habit into something you can become aware of; when it is harmony you will be aware of that. Difficult as it sometimes may be and how often it may go against the grain of the wishes of the body. It is only then that you start to realize that because of going against that kind of a usual form of behaviour you will have energy to continue. So, if you wish, you try it for such moments. I hope they will be in what I now call a new year starting with Easter. Starting with your death.

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I almost would say we will make it short. Otherwise it gets heavy and gets too long. I'll give you a suggestion for this Easter week. That is, of course, it is a day when you start with Palm Sunday and Easter you have lilies or hyacinths or some kind of tulips. They are flowers. The beginning of spring. Thank God the spring is gradually coming. You select a flower--the one you like. Each person has perhaps a certain preference. It need not be the color of the flower and it need not be the form or the shape. It may sometimes be the fragrance. The way it looks or the way it appears to you. You go tomorrow if you can through some kind of a florists shop. It can be anything as long as it is a flower. It must not be just a plant. It has to have petals. It has to have something that produces maybe fruit or at least it has to be potentially the possibility

of yielding something like seed. Even if the hot house flowers don't grow enough after you bring them home, there is potentially something in them. This is important for one week. I hope the flower lasts. You put it at a place where you see it; where you see it frequently. When you have to go by it, maybe, or when you sit down your eye falls on it. Whatever you do, make sure that the flower can help you and that is the reason for buying it. When you look at this flower, try to come to yourself. I think it is fairly easy to come to yourself first as a thought, if you want. It quite easily can go over into Here I am, there is the flower. And then you ask what for. What now does the flower mean to me. You see, I have said it already--what is in you potentially, what can bear some kind of fruit. What is it that you can do to encourage that and to bring it out and to hope that it won't die prematurely and that it won't die because of strange kind of conditions which are not conducive, neither for a flower nor for your potentiality. And that then you look at this, as I say, for one week. The flower won't last and if it does already wilt, keep it for one week. It still has power. Don't throw it away. Keep it there for one week so for one week it can be useful to you, to remind you, you are maybe growing, maybe that potentially you can actually become something, maybe some day as lovely as a flower. Maybe it will, because of its fragrance, help you to become as if a person with atmosphere which then other people can become aware of by means of sense organs. As if then that kind of sensation can be created, as if they could become sensitive to that what is your sense of being. The sense of being is very closely related to the fragrance and it is really that kind of sensitivity that should come in the development of the potentiality into that what you actually wish to become because that what then in an actuality of being becomes important to you is a smell, a fragrance of the taste, a realization of that what is within you and you become aware of it, not necessarily because you see it. You cannot even with awareness see or even hear but you can become aware of a certain something of yourself and I compare it to a fragrance because it is of some very special kind of value. It is interesting to

look at nature as something that is produced in nature in such variety of things and why is it. Why is that reason. Why is there nutmeg or tobacco or all kind of herbs, flowers or trees. Such variety leaves. Such variety greens and yellows and redness and whatever. All of it is there. Why. Why the variety. If it is true of flowers, it is true of animals. It is also true of man and you are one of that tremendous variety and you find through yourself what kind of flower can remind you of your own fragrance or animalness or your mind. As man as human being. You have variety of mental capacities. As a possibility for growing, you have any number of possibilities of growing, any direction from the center to all the different parts of the sphere that surrounds you. All of it would be a possibility for one if one grew sometimes in many many directions at the same time. This is the real meaning of the harmony in nature, the harmony among animal kingdoms, and the harmony in man that he develops into a full grown being with fruit and that what is potential and that actually can grow out. In Easter and Easter week, when you are reminded this is your aim, this is your task, this is really a purpose, this is really, if you do it, like an understanding. So, to this week, to many weeks but at least this week, as something special.